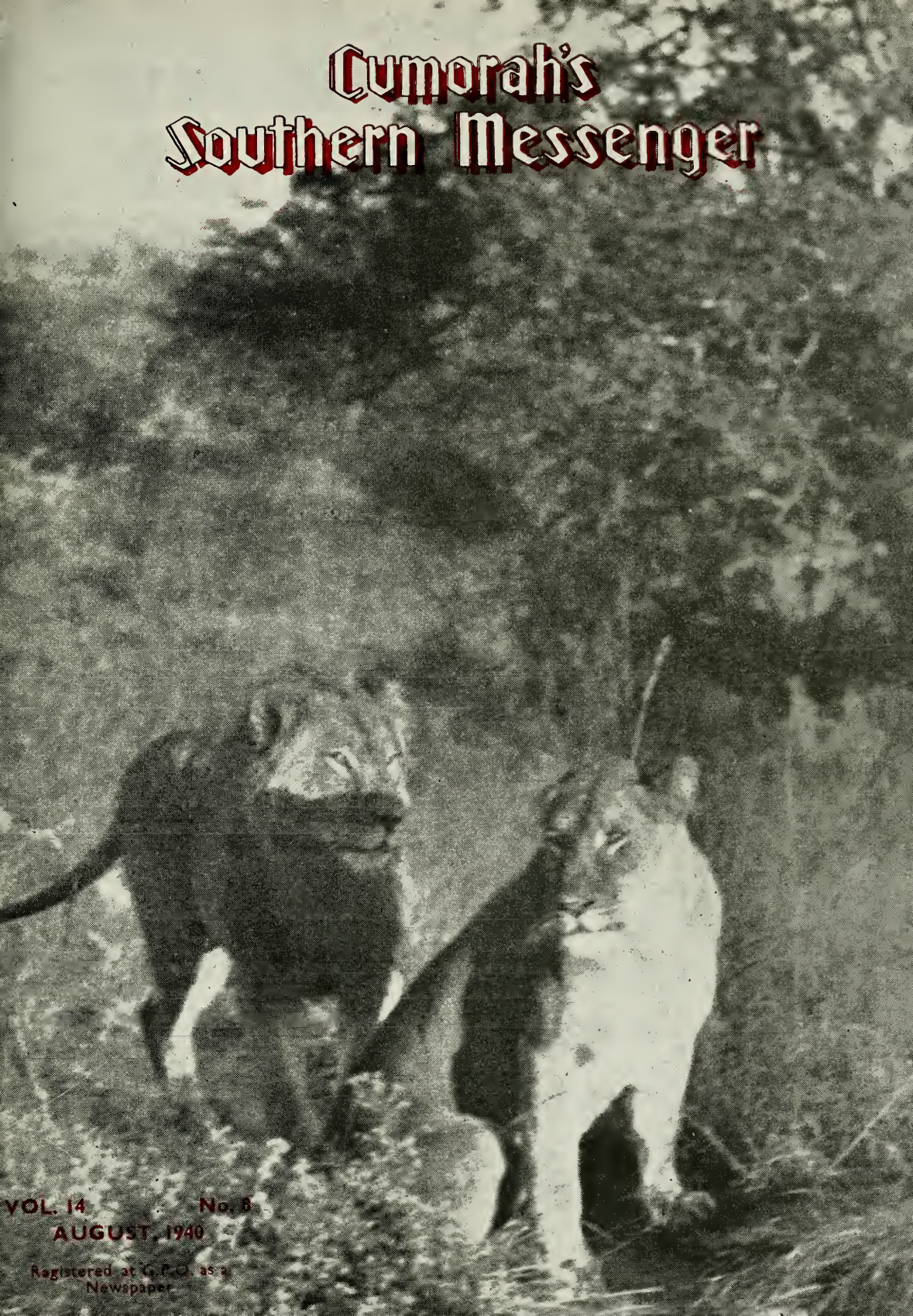
Cumorah's Southern Messenger



VOL. 14 No. 8
AUGUST, 1940

Registered at G.P.O. as a Newspaper

"LET NOT YOUR HEART BE TROUBLED"

By EZRA L. MARLER.

(EDITORIAL)

WHAT hope and consolation comes from these words of the Saviour of the souls of men! In these days of world turmoil, when all things are in commotion, when the very foundation of security seems honeycombed with doubt and danger and fear, "What a refuge we have in Jesus!"

Man should have long ago learned, and if he has not, he is now in process of learning, that in the realms of mortality, set off by itself, there is no security or guarantee of peace and safety. The greatest efforts of man are vulnerable to the attacks of opposing foes. The wealth of the greatest money magnates may slip from them or melt away in economic disaster leaving them in poverty and distress; the strongest banks may close their doors in bankruptcy, the most powerful nations crumble to dust and their people be absorbed or destroyed by an invading enemy. Man's best made plans may fail dismally or may, for a time, succeed only at length to meet frustration and succumb to some element of opposition. All these things have happened over and over again. In the affairs of men there is no security. As for peace, no nation or people under heaven can of themselves know that they are going to enjoy long continued peace. All that they can do by their best planned effor's cannot guarantee to them a coveted peace. For evidence of it one need but look to the warring nations of to-day and sense the anxiety that now troubles the hearts and minds of people yet enjoying a temporary peace.

But the programme of humanity need not be so cloudy as the above would indicate. Jesus while here gave the plan by which peace might be made perpetual. The whole matter is solved by obedience to just two rules He left with us:

> Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.

If men would but adhere to these two divine injunctions there would be no war and the untold loss and sorrow and suffering that follow in its wake would give place to peace and happiness and prosperity. The world's fabulous expenditure for implements of war for the suppression of crime could be turned in the avenues of ever onward progress.

But when the great majority of mankind will not subscribe to this axiomatic rule of peace and happiness, then what can others do?

More than a hundred years ago the Lord said:

> For I am no respector of persons and will that all men shall know the day speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion.—D. and C.. 1:35.

But he adds this consoling and reassuring thought:

> And also the Lord shall have power over His saints, and shall reign in their midst, and shall come down in judgment upon the world.

And again we quote from St. John:

> These things I have spoken unto you. that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world.

For those who have a knowledge of the Gospel including the programme of life in its eternal duration, whose lives are dedicated to the objective of human salvation as provided by Salvation's Author—for them even war loses much of its terror. For them even death is swallowed up in victory and has lost much of its sting. Their great goal is beyond the bounds of death, and the temporalities of life are but incidents by the way.

The Master once said to His disciples:

> Think not I am come to send peace on the earth; I came not to send peace but the sword.

Many who have dared to adhere to His teachings have done so at the sacrifice of home and loved ones and all that was dear to them in this life, even life itself. In spite of this He tells us that His yoke is easy and His burden light, and all who have tested His word have found it true. God, the Father, through the agency of His Son made the earth and all the things in it. He is in control of the wind, the sea, the land and the destinies of nations. He will make the wickedness of disobedient men to serve His purposes and fill with peace and joy the hearts of all who obey and trust Him. He it is who can dispel fear and bring peace and rest to the human soul. He is mightier than all the armies of the world, and He is ever near—within calling distance of all who love and obey Him. To all such He will grant an eternal peace where there shall be no war.

Cumorah's Southern Messenger

Published Monthly by the Church of Jesus Christ of Latter-Day Saints, Main and Grove Roads, Mowbray, C.P., South Africa. Registered at G.P.O. as a Newspaper. Subscription 3/- per year.

Volume 14 **AUGUST, 1940** Number 8

Editor: RICHARD E. FOLLAND. *Associate Editor*: GRANT B. SHAW.

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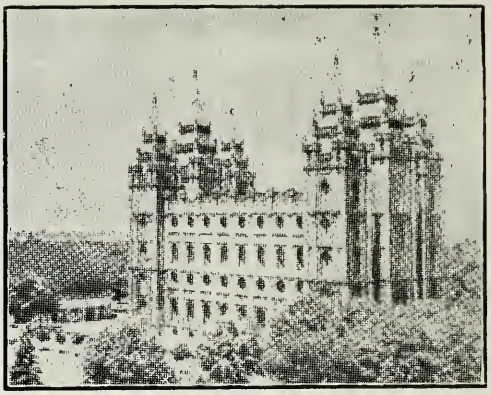
COVER.

The most novel and interesting vacation spot we have had the pleasure of visiting, Kruger National Park, is one place in the world where one may view nature "in the raw." Here in their habitat wild game roam unmolested.

We are indebted to Mr. V. A. Putterill for this very fine picture.

THE CHAIN THAT BINDS



From the "IMPROVEMENT ERA"

And herein is the chain that binds the hearts of the fathers to the children, and the children to the fathers, which fulfils the mission of Elijah. (Joseph Smith.)

THE temple ordinance of sealing, as believed in and practiced by the Latter-day Saints, is of divine origin. Sealing is that ceremony that seals, binds, or unites the wife to the husband and the children to their parents in a family relationship for time and for all eternity, when performed by one having the authority of the Holy Priesthood and acting under the direction of the President of the Church.

Through this temple ordinance, those receiving it, if they continue faithful, may attain to a fulness of the Priesthood and the highest heaven or degree of the celestial kingdom, becoming eventually perfect as individuals and as members of a perfected celestial family organization.

Marriages performed under authority of the law of the land are for time only, and the family union so formed comes to an end when death separates the contracting parties. The Gospel of Jesus Christ, however, provides for a marriage covenant that will endure eternally, uniting husband and wife not only for time—while they shall live together upon earth—but throughout the endless ages of eternity which will follow death.

Such an eternal marriage covenant can only be performed by those having the proper Priesthood authority and appointment. It follows that during times when this divine authority was not upon the earth vast numbers of couples were necessarily married for time only. But the Lord is kind and just and has made it possible for those who died without the privilege and opportunity of being married or sealed for time and eternity to have this ordinance administered vicariously for them, in temples, by their living descendants. Not only does the sealing covenant provide for the eternal union of husband and wife, but provision is also made for children to be linked as such eternally to their parents.

The importance of the sealing ordinance is expressed by Apostle James E. Talmadge as follows:—

"Even as husband and wife, though legally wedded under the secular law, must be sealed by the authority of the Holy Priesthood if their union is to be valid in eternity, so must children who have been born to parents married for time only be sealed to their parents after father and mother have been sealed to each other in the order of celestial marriage. The Church affirms the eternal perpetuity of all family relationships existing on earth under the seal and authority of the Priesthood, and declares none other relationship will be binding after death."

Says President Brigham Young:

"Children born to parents, before the latter enter into the fulness of the covenants, have to be sealed to them in a temple to become legal heirs of the Priesthood. It is true they can receive the ordinances, they can receive their endowments, and be blessed in

(Continued page 121.)

TIGHTENING THE KNOT

A SHORT SHORT STORY.

By ALICE WHITSON NORTON.

"WELL, Dot, I guess it's time for us to settle down now and begin tightening the knot. That's just an old saying in this community, but you might find it both amusing and helpful to glean the meaning of it for yourself." It was big Dean Alford speaking with good-natured affection after returning from a joyous honeymoon.

The young wife thought on the matter as she went about setting the cozy house in order, but reaching no sensible conclusion, she finally questioned Mrs. Carter, her next door neighbour, as to just what her husband meant.

"Tightening the knot," laughed Mrs. Carter, "is a familiar saying in this particular locality, one which I believe has been handed down from generation to generation among the families who have grown up here."

"But what does it mean?" Dot asked, with a bit of curiosity.

"It means just this," chuckled the older woman: "Things that men and women do that bind them closer together as their years of married life increase."

"Oh!" exclaimed Dot, in a tone that clearly revealed she knew very little more than she had a moment before.

"It's like this," Mrs. Carter went on: "We pride ourselves on the congeniality of our homes and the infrequency of divorces in our community, and one and all agree that it has been through the tightening of the marriage knot that such a condition exists."

"I guess I'm a little dull, Mrs. Carter," Dot answered, "but perhaps I will learn later on what weight tightening the marriage vows carries."

"I had to learn," laughed Mrs. Carter, "when I first came. But Mrs. West, the bride who came to live in the valley just before me, advised me to visit with the neighbours and draw them out on the subject, and—well—" she finished softly, "doing just that opened my eyes considerably."

"But I'm not acquainted here," Dot argued.

"Just the same," answered the woman, "visiting the folks living here and observing them closely will make you think seriously on the neighbourhood you have come to live in."

Dot was timid, but she was a keen observer, and she soon made discoveries:

Esther Cooper, a placid type of woman, living on perfectly congenial terms with her husband, attributed the fact of her happy existence to keeping herself calm when her husband came home in a dark mood.

"When Dick is like that," she explained, "he isn't the man I married, but only a tired, harassed business man who will recover his amiable disposition ever so much quicker by leaving him alone."

"Oh, yes," she admitted, when Dot questioned her about it, "it took a little time to learn that. But once I did, I found that it tightened the knot considerably. You see, by one of the two remaining unruffled when the other is glum or nervous, no arguments can arise. And after all, many a home begins its undoing by arguments. By refraining from that one feminine attribute," laughed the soft-voiced woman, "I have a very happy home to-day, and my husband rarely comes to it now in a dark mood."

The tightening of the knot took on an entirely different aspect in the next case. Quite an elderly couple were Mr. and Mrs. Burke, whose comfortable home Dot and big Dean frequently enjoyed. Here Dot discussed the matter with Mr. Burke.

"Oh," he replied good naturedly, "I couldn't have accomplished even the half I have, if it hadn't been for my wife. She has what one might call foresight, always looking ahead and planning, and because

(Continued page 120.)

OUR CHARGE

By ELDER KING SMITH UDALL.

"And the Lord God spake unto Moses, saying . . . . and there is no end to my works, neither to my words. For behold this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1 : 37-39.)

BY these few words which the Lord spoke to the Prophet Moses we are able to realize and comprehend the magnificence and magnitude of the work of God. Herein He has said that His glory is to bring to pass the immortality and the eternal life of man. The question may well be asked—To whom does the Lord refer in this statement? Does He mean that only the chosen of Israel are to be those who shall obtain immortality, or does he infer that only those who have been members of the Church of Jesus Christ while they lived on the earth are to have eternal life?

Considered in the light of prophetic revelation given to man in all ages, the unqualified answer to this question is—No! The Lord does not mean that any particular group of people shall have eternal life. It is His will that every person that has walked on the face of the earth, whether male or female, black or white, bond or free, Christian or non-Christian, shall have immortality and eternal life. It is true enough that those who have been faithful members of His Church while living in the flesh shall receive greater glory and exaltation in the kingdoms of God than those who have not been so faithful. But the realization that all men are to be eventually saved, regardless of conditions under which they lived in mortality, provokes the thinking person to wonder how this great feat is to be accomplished. Especially so when one considers the fact that millions upon millions of people have never heard the Gospel and that many who are aware of the plan of salvation have not taken advantage of its teachings.

Happy is the thought that the Priesthood of God has been restored to the earth by latter-day revelation and that a knowledge of this important matter is had by men in these days, just as it was had in other dispensations when the true Church of Christ was upon the earth. Also those who have the proper authority may administer ordinances in the Temples of the Lord, just as in olden times, whereby salvation may be obtained by those who have not heard the Gospel (good news of God) while they were upon the earth and consequently have not had the privilege of being baptized into the Church of Jesus Christ. Inasmuch as Jesus told Nicodemus, "except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3 : 5), we believe that every man, of necessity must be baptized either personally or by proxy, in order that this law of Heaven might be fulfilled. Consequently, if a man has not been baptized while yet alive, provision must be made, and has been made, to have this earthly ordinance performed in a vicarious manner. Thus it is that Temples have been built in these latter-days, just as they were built in the days of Solomon, that the important work of salvation for the dead may be accomplished.

The Apostle Paul understood this doctrine of baptism for the dead, as did all the Apostles of Christ. Indeed, the Christians in the days of Paul must have understood the principle so well that he deemed it necessary to mention it only briefly in a letter to the Corinthians, in which he pointed out to them that resurrection from the dead was a reality. He said in part: "Else what shall they do that are baptized for the dead, if the dead

(Continued page 126.)

THE IMMORTALITY OF MAN

By Dr. FREDERICK J. PACK.

(Editor's note: This is an address given by Dr. Pack, an eminent American geologist, at the funeral of one of his friends. Since this address was given, Dr. Pack, too, has passed on into that hereafter, of which he so confidently spoke.)

OCCASIONS of this kind bring home sharply to us the question of eternal life. The thought has been expressed that we have hope in a hereafter. Indeed, if such were not the case, conditions of this kind would be overwhelming.

There are those, however, who feel that when we die we cease to exist, and, strangely this belief is not limited entirely to unbelievers in God. Latter-day Saints teach that this life is merely a preliminary to the life to come. The Church teaches that without a body in the resurrection, the human spirit cannot receive a fulness of joy. And so, we not only look forward to a continuation of life hereafter but also to an actual, literal resurrection of the body in a purified and glorified form.

Of recent years a wave of criticism concerning belief in the resurrection has spread over the land, and, by some, those who believe in the resurrection have been criticized as primitive and unthoughtful in their conceptions. . . . . To me the destruction of the human soul, the human spirit, at the time of death is absolutely unthinkable. I make that statement, not so much from the standpoint of my religious convictions as from the standpoint of my scientific convictions. If there should be young men and young women in this congregation to-day who feel that their scientific training is leading them away from belief in God, I shall be pleased if they will note carefully what is said.

At the outset, let me call attention to the fact that, so far as we as scientists know nothing in the universe is destroyed. It will be recalled that we have attempted in various ways to destroy both matter and energy. We have discovered that if we take a particle of sand or dust from the street and grind it in a mortar with a pestle, subject it to the white heat of the electric furnace, and subject it to all of the destructive processes capable of being devised by the brain of man, we are unable in any sense to decrease its amount. Moreover, it is a doctrine widely accepted in scientific circles that even energy cannot be destroyed. I repeat that so far as we know, absolutely nothing in the entire universe is capable of undergoing destruction. While it is true that both energy and matter may be changed in both form and function, that transfer does not result in destruction.

I am a very great admirer of human beings, and particularly those who appreciate themselves and who are attempting to make of themselves the best possible, for I see in the human brain, the human mind, the human consciousness, the very pinnacle of God's creations. The brain of man transcends the height of a mountain, the depth of the sea, the flash of lightning, the whirl of the wind. There is nothing in the world that is equal to the human brain. It is a well-known fact to those who have given the matter consideration that the brain of man is the only thing capable of controlling nature.

Most of us are here to-day as a result of riding, probably in a motor car. That motor car was conceived and designed by the brain of man, and through its operations we are able, in a large measure, to eliminate both time and space. It is now possible for us to fly through the air, and to make passage beneath the surface of the sea. We can speak from continent to continent and have our voices plainly heard. All this is brought about by the brain of man, and it is readily admitted by those who have given this matter thought that there are no limitations to which the brain of man cannot go.

(Continued from page 122.)

Tightening the Knot.—Continued from page 117.

I discovered early in the game that her judgment was better than mine, we've worked wonderfully together!"

Another character in the community attributed his success in married life to the rose-coloured glasses his wife wore. No matter how dark and threatening the clouds might be above their heads, she could always catch a glimpse of the silver lining.

"That," said he, as he went about serenely planting a row of bulbs along the old-fashioned walk, "tightened our marriage knot."

Mrs. Tremble, the very busiest housewife in the whole neighbourhood and mother of seven children, attributed her happy life to the fact that she lived on what her husband provided, without complaint, and taught her children that the alert use of their mental equipment made them the equal of anybody, and they had never known that money was considered wealth.

But it was from little Mrs. Joiner, who shared her home with both her mother and her sister-in-law, that Dot learned the greatest lesson. Such congeniality among three women Dot had never seen. Down in her heart she pondered much on how it came about, since her own relationship with her husband's mother and sister was strained and uncomfortable. Finally the opportunity came and Dot sought an explanation.

"I really give myself credit," laughed Mrs. Joiner when Dot questioned her about it. "You see," she said very softly, "I came from another community which, I am sorry to say, carries no such reputation as this; and when I arrived I was quick to sense I was unwanted in a family that without me was harmonious. My husband realized I wanted to be friendly with my in-laws and shared the truth with me. His mother and sister, he told me truthfully, resented sharing his attention and affection; they were jealous of me and my place."

"Well," said Dot, "you seem to have found a way around it, all right."

"Oh, yes," explained Mrs. Joiner, "but it took both time and patience. My first move was to send John home frequently for a visit with his mother and sister. It was hard for me to do, but it gave them a chance to discuss intimate things of which they felt at that time I had no share. Then I began inviting them to our home, and making them so thoroughly comfortable that they had no excuse for thinking I wanted to hog my husband's affections or to break him away from his home ties. I made it a point to call his mother every morning, sometimes asking her to tell me John's favourite dishes and frequently requesting her, when she had told me, to come over and prepare them for the evening dinner. Then I began asking his mother to let me drive her when she wanted to run into town; sometimes I invited his sister to use my car, which was a wedding gift from my father. At first I was keenly aware that they were puzzled over my attitude, but when they realized I was sincere in the matter, well—" she added softly, "I simply became one of them, and we've lived on pleasant terms ever since."

After that bit of information, Dot went home to do a little thinking on her own behalf. Three miles up the valley lived her husband's people. She had been to see them twice, and they had returned both her visits, but between them there was a chilly atmosphere. Dean's mother was not her mother, nor was his sister her sister. They lived in their house—and she and Dean lived in theirs—yet there were times when Dean had a far-away look in his eyes, and his firm lips drooped a bit at the corners.

In a flash Dot understood why, and resolved, as Mrs. Joiner had done, that she too would wipe out any sign of petty jealousy and become part of her husband's family.

This took time, patience, and sacrifice, but to-day there is not a happier home in the valley than that of Dot and Dean Arnold; simply because Dot learned from her neighbour what it meant to tighten the marriage knot, and of her own accord tightened the one binding her to the man of her choice.

(From *Improvement Era.*)

The Chain That Binds.—Continued from page 116.

common with their parents; but still the parents cannot claim them legally and lawfully in eternity unless they are sealed to them. Yet the chain would not be complete without this sealing ordinance being performed . . . . There must be this chain in the holy Priesthood; it must be welded together from the latest generation that lives on the earth back to Father Adam."

(*Discourses*, pp. 614, 623.)

When all temple work is completed, each faithful person will have joined to him by the sealing ordinances every one of his faithful descendants to the end of time. He, in turn, will be connected by sealing with his fathers in the order of their generations back to Adam in a perfect chain of Patriarchal Priesthood.

President George Q. Cannon, in his *Life of Joseph Smith*, has written:

"He bestowed upon the faithful apostles and other chosen ones the endowments, and gave them the keys of the Priesthood in their fulness as he had received them. He also taught and administered to them the sealing ordinances, explaining in great plainness and power the manner in which husbands and wives, parents and children are to be united by eternal ties, and the whole human family back to Father Adam be linked together in indissoluble bonds. In imparting these glorious principles and bestowing these keys and powers upon his fellow-apostles, the Prophet was filled with god-like power. More important doctrines and ordinances were never imparted unto man.

"The spirit which rested upon Joseph in teaching and upon the people in listening to them (for he dwelt much upon these principles in public discourses) will never be forgotten by those who heard him. It was to the deep and abiding effect of these teachings upon the minds of the Saints that the extraordinary exertions, which were made after his death in completing the temple, may chiefly be attributed."

Joseph Smith, in Section 128 of the Doctrine and Covenants, writing of those who hold the Priesthood of God, says:

"Hence, whatsoever those men did in authority, in the name of the Lord, and did it truly and faithfully, and kept a proper and faithful record of the same, it became a law on earth and in heaven, and could not be annulled, according to the decrees of the great Jehovah."

Again:

"The doctrine or sealing power of Elijah is as follows: If you have power to seal on earth and in heaven, then we should be wise. The first thing you do, go and seal on earth your sons and daughters unto yourself, and yourself unto your fathers in eternal glory."

Referring to the coming of Elijah, in the eighteenth verse, he says:

"It is sufficient to know, in this case, that the earth will be smitten with a curse unless there is a welding link of some kind or other between the fathers and the children . . . . For we without them cannot be made perfect; neither can they without us be made perfect. Neither can they, nor we, be made perfect without those who have died in the gospel also; for it is necessary in the ushering in of the dispensation of the fulness of times, which dispensation is now beginning to usher in, that a whole and complete and perfect union, and welding together of dispensations, and keys, and powers, and glories should take place and be revealed from the day of Adam even to the present time."

MISSION TRANSFERS

Elders Richard F. Thorley and Jay L. Chatterley have been transferred from Grahamstown, in the Eastern Province District, to the Transvaal District.

Elder Scott M. Whitaker has been transferred from the Cape to the Transvaal District.

Elder Robert Q. Shupe has been transferred from the Transvaal to the Cape District.

The Immortality of Man.—Continued from page 119.

We are not thinking that the airplane of to-day is the limit of our possible accomplishments. We are thinking of radio as in its very infancy. We are thinking of the time when man, through the power of his brain, will be able to control everything in the universe. We are thinking of the time, and in my judgment it is not far distant, when all our foods will be made in laboratories; when our climates, not only locally but also universally will be governed by the will of man. There was a time in the history of the earth when temperate climates prevailed from pole to pole and the equatorial areas were not unduly warm. This having been done once, can be done again; and some day, some one of God's children will discover the way in which that was formerly done, and it will then be repeated.

There are no limitations to which the brain of man cannot go, and yet there are those who believe that at the time of death this greatest of all Gods creations will be destroyed. To me such an argument is merely foolishness. The unbeliever should be called upon to prove his stand. If he can prove that we can cease to exist after death, he will startle the world by proving the only thing in all the realm of reality that is capable of being destroyed.

When man says that he doesn't believe in life hereafter, he admits, he tacitly states, that he believes that man is an exception to the law of God, namely, that nothing in the realm of reality is capable of destruction. Therefore, in my judgment, it is as reasonable to believe that we continue after death as it is reasonable to believe that the breath coming from the vocal organs may be changed in form, but certainly not destroyed. It is as reasonable to believe that we will continue after death as it is to believe that the coal that we burn upon the hearth is not destroyed, but merely changed in its form and constitution . . . . . Is it reasonable for us to believe that this dear sister, the wonderful brain and personality that she possessed, should now exist in a state of annihilation?

While it is true that we cannot see, ordinarily, the spirits of people after they die, yet this is no argument against their existence. If I should raise one of these books to an elevated position and then release it, that book would fall. We would rather cover our ignorance by stating that it does so in response to the law of gravity. Strangely, is it not, that many of the most powerful agencies in the world are they which we cannot see or feel or perceive by any of our senses? If, as a scientist, I could describe to you today what it actually is that causes the suspended book to fall to the earth, I would startle the world. My name would appear as headlines in all of the great papers and magazines of the world. While it is true that we know that there is some such thing as that which we designate as gravity, we have not the faintest conception of what gravity is. The combined ingenuity of great men of the world would fail in an effort to describe it. And so the fact that we do not see our loved ones after they pass from this earth is certainly no argument against their existence.

I have come to believe that when we properly educate ourselves in this matter of death, that it should be looked upon as a most joyous passing. Not joyous in the sense that we are separated from one another, but joyous in the release of the old and the reception of the new. The human body, wonderful and magnificent as it is, limits our spirits. We hear only a few of the sounds that impinge upon our ears. We see only a few of the sights that make record upon our eyes. We feel but a few of the impulses that come to our souls. Many of us suffer pain and disease. In the resurrection, all of the imperfections will have disappeared and perfection will have taken their places. The new body will be entirely devoid of pain and anything that holds us back or keeps our spirits from enjoying life to the utmost.

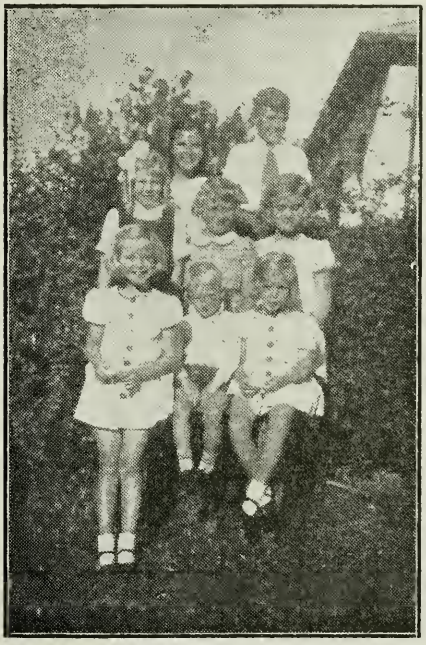
I have in my soul a conviction, as full and as complete as any conviction that I have that I am here, that men and women will be resurrected in a life hereafter.

PRETORIA PRIMARY

THE accompanying picture is that of the youngest primary in the Transvaal District, the Pretoria Branch Primary, under the able leadership of Sister Louis Duncan. Since this snap was taken, the membership has been increased to eleven boys and girls.

There are four primaries in the Transvaal District under the supervision of Sister van Rooyen. The recent monthly report shows an enrolment of ninety-six children, five missionary teachers and five local teachers.

We appreciate the sincerity and courage with which the primary workers of the branches and districts are promoting the educational welfare of our children. This desire to teach is a heaven-born gift: one which the recipients can best keep by generously sharing.



We hope and pray that the Primary Association will continue to grow and prosper until Zion is established and seeds of truth and humility are carefully planted in the hearts of our boys and girls.—Johanna Fourie.

ONE MORE MONTH

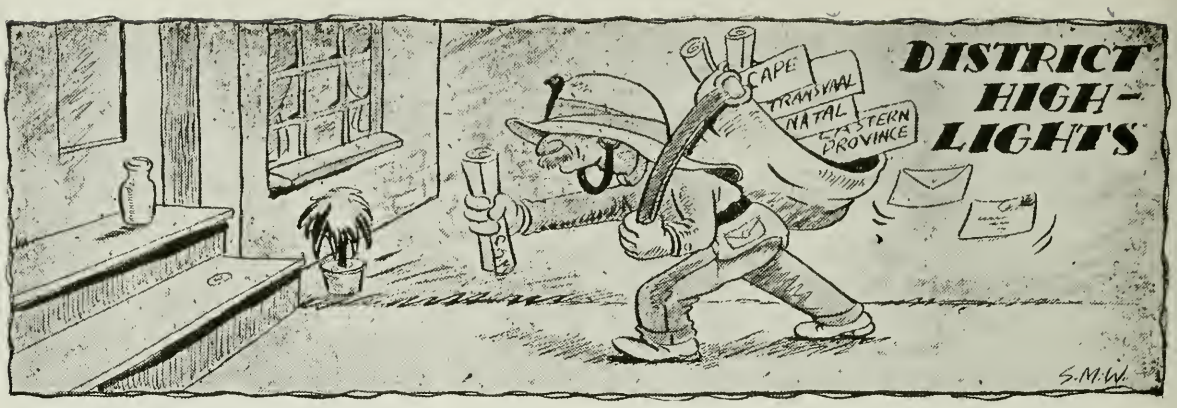
Time is passing, and if you are going to be the owner of this beautiful, original, hand-painted drawing of Pinocchio, by Elder Scott M. Whitaker, you will have

to hurry. The person sending in the most paid yearly subscriptions to the C.S.M. by September 15, 1940, wins this lovely colour drawing! Who will be the winner? (See page 104 of July C.S.M.)

IT'S YOU

If you want to work for the kind of a branch
Like the kind of a branch you like,
You needn't slip your clothes in a grip,
Or start on a long, long hike.
You'll only find what you left behind
For there's nothing that's really new.
It's a knock at yourself when you knock your branch
It isn't the branch it's you.
Real branches are not made by men who are afraid,
Lest somebody else gets ahead,
When everyone works, and nobody shirks,
You can raise a branch that's dead,
And if while you make your personal stake
Your neighbour can make one, too,
Your branch will be what you want it to be.
It isn't the branch—it's you.

From "Ka Elele O Hawaii."



CAPE DISTRICT.

Elder K. Smith Udall, District President.

Cape District Conference was held Sunday, 23rd of June. The good weather contributed to the warm, friendly spirit that made the meetings so interesting and enjoyable. An impressive baptismal service was held in the afternoon in conjunction with the regular conference meetings. George Francis Bibb was baptized by Elder Scott M. Whitaker and confirmed by Brother Jakins. Sarah Johanna Lucas was baptized by Elder J. Keith Hansen and confirmed by Brother Leslie Halse. William Luther Lucas was baptized by Elder John G. Knudsen and confirmed by President R. E. Folland.

Elders Howells and Heal made a mighty trek from Paarl to Mowbray to attend the conference. When interrogated, Elder Howells remarked that he thought the conference was a great success and added that he'd walk a mile any day . . . . for a conference.

Evelyn Doreen Wilson was baptized by Brother T. Y. Wilson and confirmed by President R. E. Folland on the 10th of July. Three days later, Richard Francis (Tim) Pietersen was baptized by Elder K. Smith Udall and confirmed by Elder O. Ned Kirkham.

President Richard E. Folland officiated at the wedding ceremonies of Johanna Magdeline Mathee to John Walter Pirie and of Edith Doreen Orton to David Robinson. Mr. Robinson, a lieutenant in the South African Air Force, was attended by a military escort of his fellow officers. The friends and acquaintances of the newly weds wish them everything of the best.

Mrs. Ed. du Plessis, of Beaufort West, a sister-in-law of Sister Leslie Halse, visited Cape Town during the latter part of June. The wanderlust apparently affected many. Bro. and Sister Fourie, with daughter Felicia, made a visit to Port Elizabeth. Jean and Ronnie Gilmour vacationed in Bloemfontein. From the appearance of the travellers, one would say that their holiday agreed with them.

On the 6th of July the annual M.I.A. dance was held at "Cumorah." As in previous years, the dance was a great success. Many of those present remarked that the enjoyable gathering was appreciated in these times of strife and worry.

On July 12th, Sister Ruby Hearne welcomed her aunt, Mrs. Sprungman, upon the latter's arrival from England.

After spending a successful year of missionary work in the Cape District, Elder Scott M. Whitaker left by train for Bloemfontein on the evening of July 12th. Elder Whitaker, may the Lord continue to bless you in your efforts to spread the Gospel of Jesus Christ.

Due to a temporary shortage of missionaries in the Cape District, Elder Howells and Heal have moved back into Cape Town, and the Paarl Branch has been closed for the time being.

We feel that the Saints of this district are doing some good work in the Church and that the tithing record for the month is an indication that the people are striving to live the Gospel.

TRANSVAAL DISTRICT.

Elder Phil C. Dana, District President.

We rejoice in the continuation of the Lord's blessings upon us here in the Transvaal. Our great objective is to find more people who will share these blessings with us.

The Ramah Branch M.I.A. attendance contest culminated in an enjoyable social on the 9th of July in the Ramah Hall. One half of the members, the "Greens," under the leadership of Sister Grace Millan "won" the privilege of sponsoring the party and entertaining the "Golds," who were captained by Brother Norman G. Muir. Lively games were played which put everyone in the mood for "hot dwags" and cool drinks which were served.

Congratulations, David Robinson and Doreen Orton! We say to you, "please accept our wishes for a very happy and successful married life"

Brother John Wilson, from Cape Town, who is training with the division of the South African Air Force here in Johannesburg, has joined us in our meetings at "Ramah." He has been able to see many of the old friends whom he made during his mission here a few years ago. We hope that he will be able to attend all of our meetings.

The ladies of the Waterval Branch are happy to have a fully organized branch of the Relief Society once again. Sister Janetta Brummer has been sustained as President, with Sisters Elizabeth L. Brummer and Hester Helena McKnight as counsellors, Sister Elizabeth Brummer as secretary, and Sister Cecilia Brummer as organist. The organization meeting was held on the 10th of July under the direction of Branch President William H. Brummer. Elder Phil C. Dana spoke to the ladies for a few minutes on the importance of the work, and congratulated them for the spirit with which they were entering into the work.

The Priesthood programme is progressing in this branch. Every family is contacted once a month, at which time a message is delivered to them in the form of a cottage meeting or an informal discussion.

Sister Mary E. Vice has recently returned from East London where she has been able to gather much genealogical information which she was seeking.

Brother and Sister F. J. Spear and two children have gone to Durban for the holiday season. We hope that they have an enjoyable trip and return home safely. Weddings at this particular time of the year seem to be popular. Among the many performed recently was the marriage of James Bennett to Edith Claire Lindsay. We extend congratulations and best wishes to them as they begin life together.

Brother and Sister Ariel T. Smith made the missionaries feel right at home on July 4th, American Independence Day. In true American fashion they enjoyed the afternoon together.

A serious lip infection has made it necessary for Brother Leonard G. Muir to receive radium treatments at a local hospital. We hope that his recovery is rapid.

Elders Beer and Barnes have just returned from a country trip to Natal. They enjoyed the hospitality of the people whom they visited along the way.

Sister van Molendorff has returned to Springs from Robertson to settle her affairs. She intends to move to Robertson to be near her family. We will certainly miss her in the Springs Branch as she has been the Relief Society president as well as active in all of the Church work.

Brother Reaford Futter has been taken to the hospital where he will receive treatment for a lingering illness. Sister Futter has gone to Robertson to be with her parents while her husband is convalescing.

From Pretoria, Brother Melvie Jakins and his son have come to Springs where they are going to make their residence. Sister Irene Lane, of Pretoria, has left to spend a holiday on the coast. She will visit with many of her friends in Port Elizabeth and with relatives in Bloemfontein.

Funds for the Springs Relief Society are being raised by the sisters selling refreshments and various articles each week after their meeting.

The members of the Springs Branch are desirous of getting a set of green hymn books. They would appreciate any members in the Transvaal who have some of these books selling or giving them to the Branch.

A combined meeting of the Benoni and Springs Branches was held on the 7th of July at Springs. Elder Barnes and Brother Dick Jakins gave very interesting and instructive talks.

Well, another month has passed into the pages of history, and we are looking forward to the experiences and lessons that the coming weeks hold in store for us.

NATAL DISTRICT.

Elder Jay S. Broadbent, District President.

Another month passes and the work progresses in Natal. This month has been characterized by quite a number of events. At the beginning Elder Max W. Simkins, who has been the District President, was transferred to East London. Elder Simkins has laboured in Natal for almost a year, and all of the fine friends that he made express their appreciation to him for the good work that he did here. They were sorry to see him leave, but wish him the best success and health in his new field. With Elder Simkins leaving, there has also been an arrival. Elder John N. Eldredge, who has been labouring in the Transvaal, has arrived to continue his missionary work.

Natal, being a holiday resort, has been visited by members and friends of the Church from other parts of the Union. Among the number who have been welcomed to Natal have been Brother and Sister O. Layton Alldredge and Sister Joyce Cook.

It is with pleasure that we report that Sister A. K. van Ryneveld has recovered from her recent illness and is again with us. She spent some time in the hospital, but is now sufficiently strong to be at home. We welcome her back, and thank the Lord that she has been restored to her health.

The Primary work of the Durban Branch continues along with much other activity. There have been a number of cottage meetings held in the homes of the friends and members, and reports are that they have been enjoyed. It is hoped that there will be even more held this month, as this is an excellent means of learning and spreading the Gospel.

In Pietermaritzburg the work is improving. A number of reading classes and cottage meetings are being held, and the Elders plan to hold more during the coming month. It is felt that such meetings bring us closer together, and that all enjoy the work more because of them.

Among the visitors to Maritzburg have been Sister Ladbrook and Mrs. F. Donly, of Johannesburg. Mrs. Donly spent a few weeks with her mother and sister. We have been pleased to have them here.

It was a surprise to welcome Elders Beer and Barnes to Natal for a few days when

they dropped in on us while on their country trip. We hope that they have had a safe journey back to Springs.

Many of the friends and members of the Church have enlisted, and some of them have been called to active service. Although we hate to see them leave, we realize that they have their duty to fill. Brother Walter King has been called. Also Dennis and Ernest Phillips, and Clifford and Harold Trestrail have left. Douglas Dorrofield, one of the friends of the Church, has left for Ladysmith. We pray that they all may be kept in good health and that they may at all times observe the Gospel.

EASTERN PROVINCE DISTRICT.

Elder Sidney V. Badger, District President.

Another month has passed and still the clouds of darkness hide the face of the earth. To date, thousands upon thousands of innocent people have lost their lives, homes have been wrecked, entire cities have been destroyed, and once-mighty nations have been obliterated. At times it even seems as though the forces of evil reign upon the throne, and truth hangs upon the gallows, but in the midst of all this confusion and sorrow there gleams one ray of shining light, the Gospel of Jesus Christ, which has been restored to the earth in this time. It is within this Gospel that we find the promise of the Lord that in the end the forces of evil shall be trodden under foot, and truth and justice shall reign supreme.

The members of the Eastern Province District feel to thank the Lord for the Gospel, and for the countless blessings with which He has blessed them.

On the 9th of June, two infants were blessed. Harlan Burns Grant Doller, the son of Brother and Sister R. J. Doller, was given a name and a blessing by Elder Sidney V. Badger, and Maureen Juliana Jackson, daughter of Clement and Anna Jackson, was blessed and given a name by Elder Richard F. Thorley. Members of this branch are pleased to welcome the arrival of these two splendid children. May God's blessing be with them throughout their stay upon this earth.

On the 15th of June, a branch social in the form of a game night was held at the home of Brother and Sister R. K. F. Doller. Games of all types and descriptions were loudly enjoyed by young and old alike. The pennies flowed freely, and at the end of the evening a tidy little sum had been collected to be deposited to the credit of the Port Elizabeth Building Fund.

On the 17th of June, Myrtle Everton contracted scarlet fever and was taken to the hospital where she was joined later by her older sister, Queenie. We are happy to report that both girls are doing very nicely, and from all indications it appears that they are enjoying their six weeks' confinement.

Sister Nellie and Bill Garret accompanied Elders Badger and Thorley on a moonlight fishing expedition to the Sundays River on the night of June 21st. Though only a few fish were caught, a good time was had.

On the 25th of June, we were privileged to have as visitors from Cape Town our friends, Owen and Michael Williams, who were passing through Port Elizabeth on their way to visit their grandmother, Mrs. Shaw, who lives in Grahamstown.

On the 26th of June, Elder Richard F. Thorley was transferred to Grahamstown where he will labour with Elder Jay L. Chatterley. Elder T. R. Woodmansee was transferred to the Port Elizabeth Branch. Both of these Elders leave a host of friends behind them, and also records of good work accomplished. Upon hearing of Elder Woodmansee's transfer, one of his Grahamstown friends remarked: "It seems a shame that he should be moved just when the town is becoming used to his big feet." May the Lord continue to bless these two brethren in their new fields of labour.

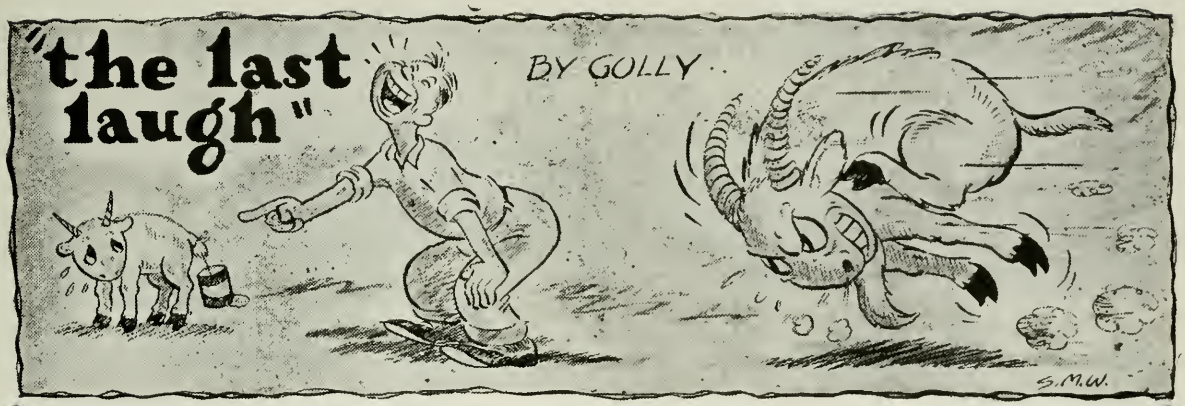
The East London Branch, under the able direction of Elders Simkins and Tate, is continuing to push forward the work of the Lord. Regular meetings are being held and the attendance is good. A new spirit is being manifested by the members of this branch; especially in the payment of their tithes. It was largely due to the tithes of the faithful members of the East London Branch that the Eastern Province District led all the other districts in tithing received during June, tithing month. It is certain that the Lord will continue to bless these good people for their faithfulness.

Our Charge.—Continued from page 118.

rise not at all? Why are they then baptized for the dead? And why stand we in jeopardy every hour?" (1 Cor. 15 : 29-30).

In the light of these scriptural passages and with the knowledge that Elijah the prophet has restored the keys of the sealing power of the Priesthood (by which this important work is carried on), the charge of every Latter-day Saint is clear. That charge is to gather the genealogy of his family, compile that data, and send it into the local genealogical supervisor or directly to the mission supervisor. The names will then be forwarded to the Temples where these ancestors (who are even now having the gospel taught to them in Paradise) will be baptized by proxy into the Church. *Then and only then* may the mission of Elijah—which is to "turn the hearts of the fathers to the children and the heart of the children to their fathers" (Malachi 4 : 5-6)—be fulfilled.

"*And why stand we in jeopardy every hour?*"



Real Courage.

Brother Muir: "Have women more conrage than men?"

Brother Alldredge: "Certainly! Have you ever seen a man try on three or four suits with only two bob in his pocket?"

"When you start something don't buy a return ticket, go ahead."

"Sympathy without relief is like mustard without beef."

'Tis Better Thus.

Elder Beer: "I asked for a loan of ten shillings. This is only five."

Elder Barnes: "I know it is, but that's the fairest way—you lose five and I lose five."

"If you have made your own bed, don't grumble at the lumps in the mattress."

The Instalment Habit.

The husband came in and asked, "Any instalments due to-day,"

"No dear, I think not."

"No payment due on the house, the radio, the furniture, or the books?"

"No."

"Splendid! I have a couple of pounds. What say we buy ourselves a shiny new car?"

"God gives every bird its food but does not throw it into the nest."

Some Service.

Sister Smith to the postmaster: "I've just called to compliment you on your service. Yesterday I received a telegram all the way from London, and when I opened it, the gum on the envelope was still wet."

"If there were no falsehoods in the world, there would be no doubts."

Before Repentence.

Elder Seare was holding a Sunday School class and asked the following question: "What is the first thing that we have to do before our sins can be forgiven?"

Peter Kelly: "Please, Elder, the first thing we must do is sin."

"Some men resolve to earn a little more than they spend. The wise ones spend a iittle less than they earn."

Old Fashioned Girl.

Lily: "What are you marrying Bob for?"

Doreen: "Nothing. I just love him."

No Reflection.

Brother Evans had been late to work for the past few days, and arriving an hour late one morning, he was greeted by the manager with, "Well, Goulden, what is your story this time?"

Well, Sir," was the reply, "my wife was afraid of the storm last night, and she turned the mirror over the mantleshelf round to the wall. When I came downstairs this morning, I couldn't see myself in the looking-glass, and naturally I thought I'd gone to work!"

"You win!" gasped the manager.

"It's fine to have a friend you can trust, but it's finer to have a friend who can trust you."

Defined.

Elder Lewis: "Elder Hansen, what is a synonym?"

Elder Hansen: "I don't know exactly, but it's a word that I use when I can't spell the other one."

"Have a heart that never hardens, a temper that never fires, a touch that never hurts."

With The Missionaries

CAPE DISTRICT:

Elder K. Smith Udall, President, "Cumorah," Main Road, Mowbray. Phone 6—3334.
Elders J. Keith Hansen, Robert B. Douglass, O. Ned Kirkham, John G. Knudsen, Grant B. Shaw, Norman S. Howells, Robert Q. Shupe, Wm. Ward Heal.
SERVICES: Sunday, 10.30 a.m.—"Deseret," Rhodes Avenue, Woodstock; 16, Clarendon Crescent, Brooklyn; and Sea Point Scout Hall, at the corner of High Level and Dover Roads, Sea Point.
Mowbray Branch: "Cumorah," Main Road, Thomas Wilson, President.
SERVICES: Sunday, 10.30 a.m. and 7 p.m.; Tuesday, M.I.A., 7.45 p.m.; Wednesday, Primary, 4 p.m.; Thursday, Priesthood and Relief Society, 7.45 p.m.
Parow Branch: 9a, Weimar Road, E. J. Jakins, President.
SERVICES: Sunday, 10.30 a.m. and 7.00 p.m., and 10.00 a.m. at "Marcourt," Eerste River.

TRANSVAAL DISTRICT:

Elder Phil C. Dana, President, 395, Commissioner Street. Phone 24—3669.
Elders Gail C. Meier, Quinten E. Crockett, Leslie W. J. Beer, H. Max Bergeson, Preston T. Marchant, Richard F. Thorley, Jay L. Chatterley, Scott M. Whitaker, Harold S. Barnes, Richard G. Sharp, Richard A. Seare, Carlyle B. Eyre.
Ramah Branch: 395, Commissioner Street, Johannesburg. O Layton Alldredge, Pres.
SERVICES: Sunday, 10.30 a.m. and 7.30 p.m.
Liahona Branch: 20, Petunia Street, Rosettenville, Johannesburg. Quinten E. Crockett, President.
SERVICES: Sunday, 10.30 a.m. and 7.30 p.m., at 20, Petunia Street, Rosettenville
Springs Branch: "Castle Mansions," Third Street. I. C. Louw, President.
SERVICES: Sunday, 10.30 a.m. and 7.30 p.m.
Waterval Branch: 153, Kemp Avenue, Waterval Estate. William H. Brummer, President.
SERVICES: Sunday, 10.30 a.m. and 7.0 p.m.
Pretoria Branch: Poyntons Buildings, Church Street, West. Louis Duncan, President.
SERVICES: Sunday, 10.30 a.m. and 7.30 p.m.
Benoni Branch: 46, Cranbourne Avenue, Benoni. Cecil Cook, President.
SERVICES: Sunday, 7.30 p.m.

NATAL DISTRICT:

Elder Jay S. Broadbent, President, 422, Frere Road, Durban. Phone 56041.
Elders Harold E. Larsen, John N. Eldredge, L. Wayne Redd.
Durban Branch: 7, Buchanan Building, West and Russel Streets. Arthur Fagan, President.
SERVICES: Sunday, 10.30 a.m. and 7.0 p.m.
Pietermaritzburg Branch: Good Templars' Hall, Longmarket Street.
SERVICES: Sunday, 7.0 p.m.

EASTERN PROVINCE DISTRICT:

Elder Sidney V. Badger, President, 51, Donkin Street, Port Elizabeth.
Elders Max W. Simkins, Francis G. Tate, Terrell R. Woodmansee.
Port Elizabeth Branch: Robert Dollar, President, Foresters' Hall, Palm Street.
SERVICES: Sunday, 10.30 a.m. and 7.0 p.m. Cottage Meetings, Tuesday, 8.0 p.m.
East London Branch: Elder Max W. Simkins, President, 23, St. Mark's Road.
Road.

BLOEMFONTEIN DISTRICT:

Elders N. Spencer Black, Donald B. Garrick—97, St. John's Street.

Elder Walter M. Lewis, Mission Secretary.
Elder Grant B. Shaw, Mission Commissarian.
Elder K. Smith Udall, Genealogical and Mission Auxiliary Advisor.

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